THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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PROGRESSION.

BY ELDER GEORGE TAYLOR.

Man is an intelligent being, endowed with reasoning and perceptive faculties; and there exists in him an ever-active faculty, called mind, or intellect. By this he examines the things around him, traces effects to their causes, and calculates the relative bearings of different objects. By it he ascertains truth from error and distinguishes between virtue and vice. By it he systematizes, discovers, invents, and prepares for emergencies and contingencies. By its power the practised astronomer guides his telescope to various parts of the heavens, sweeps the vast arch of the firmament, draws from their obscurity planets and worlds, names them, weighs them, and calculates their rates of speed, their densities, and gravities. Through its power the lightning has been tamed, and its vivid fire made the messenger of man. The old stage-coaches and dusty turnpike roads have had to yield the palm to iron rails and the power of steam. Before the development of intellect witchcraft and many false dreams of the ancients have disappeared. Ten thousand odd notions and superstitions have fled like dew before the sun as the boundary of man's knowledge has increased, and during the lapse of years mankind have grown wiser. Man's progress in intelligence or knowledge of things is gradual, and a question arises as to whether the capacities of man are dilatable to receive an eternal amount of intelligence, or whether they have their bounds, and, having received a given amount of knowledge, can receive no more.

Sectarianism's God, to whom is ascribed the attributes of omnipotence and omniscience, is said to know all, and can know no more: he has come to a standing-point. But the Latter-day Saints believe in a God of omnipotence and omniscience, who, while he knows and comprehends all present, can increase in wisdom and knowledge eternally.

Life must be one of two things—the bare perpetuity of existence alone, with a limited amount of knowledge, or otherwise a continual increase in all good and true principles. Does the spirit live on itself, growing older after its knowledge has arrived to a given point? or does the time never arrive that the righteous shall cease to progress in intelligence? Reason, experience, analogy, and revelation, all point to the fact that to the righteous progression is unceasing and eternal.

What, among the living beings of earth, is more desperately helpless than an infant, —its tiny mind appearing, when placed in competition with the polished intellect of a Newton or a Herschel, a mere blank.

The wisest man that ever breathed had his days of infantile mental weakness. But as he grew older, and observed things transpiring around him, and traced effects up to their causes, and applied himself to the arts and to study the faculties of his mind, he became developed, and the mental dwarf would merge into the intellectual giant. In him would be observed progression. And say, does his intellectual development stop here? Shall we have eternity of years with a finitude of knowledge, an advancement of observation, and experience of facts transpiring around, without a corresponding increase of advancement in wisdom? Sectarianism answers in the affirmative, while the voice of truth thunders, "No!"

But then, it may be said, Does not a man, when he gets old, begin to get weak in mind and to return to "second childhood?" To this it may be answered, that as human beings merge into old age, they certainly do lose their vigorous recollections, and to all appearances decrease in intelligence and mental power. What is it in man that cogitates and reflects? It is the spirit. And as the steam-engine is the medium through which the steam displays its power, so is the body the medium through which the spirit manifests itself. And it no more proves, because the body loses its tone and becomes enfeebled by disease, that the spirit is past progression in knowledge, than it proves that steam has lost its elastic force because the apparatus through which it has been used to manifest its power has become cracked and worn out.

We have a constant experience here in this life that advancement in years brings experience with it. And as we observe this, and it become tangible to us, let us proceed to enquire if, when we shall have stepped behind the vail, the same accumulation of wisdom will be perpetuated. Have we any record or experience of any being of our species progressing in infinite wisdom? We have an instance—even Jesus, our elder Brother. Having found one instance, analogy indicates that there may be others. For we are formed like him; his spirit was mantled in human flesh like ours. Like us, he passed through his infantile state; his weak memory became strengthened as he grew, like us, from infancy to manhood; and with his growth of years there was a growth of mental power. But that fleshly tabernacle was not capacitated to give vent to all the vast powers of his mind: neither are ours. But when his spirit was clothed with his resurrection-body, all the vast powers of his mind could be brought into requisition. Being untrammelled by their earthly tabernacles, and having a substitute fitted to give vent to their intellectual powers, the resurrected Saints can increase as their elder Brother has increased; and as he ascended, can they ascend, and gather around them a lasting and eternal increase of life, wisdom, and power.

Suppose, then, some faithful Saint comes forth in the resurrection of the just; he ascends on high, is clothed with the royal apparel of the Priesthood, and wields the sceptre of power as a God. He is commissioned to go forth and take of the eternally pre-existent materials which lay scattered in boundless profusion in the abyss of immensity. A world is formed and peopled; it bides its time; eventually his children die; they are resurrected, and have bodies like him. Many are exalted to the Godhead: these in their turn go forth, organize the elements, and create other planets and worlds. In turn, their children also reach the same exalted sphere. Thus can untold universes be formed, lit up with resplendent suns; and as these increase in number, so will the Father's glory increase: and as it calls forth more wisdom to control and regulate ten planets than one, so his capacious mind would stretch out; wisdom and knowledge would increase; and as his children perpetuated his works, so would his glory be enhanced.

Said Jesus, "Be ye perfect, even as your Father in heaven is perfect." Did he mean this? Then he meant that the finite should become infinite. And he certainly meant that we are to aspire to the perfections of his Father, or he meant nothing. Sectarian theology teaches that angels are the zenith, the *ultimatum* to which human beings can reach. But mere angels are not Gods; and Jesus taught that we are to become perfect as the Father. But it may be argued, If we become perfect, we can do no more. That depends upon the construction placed upon the words, "Be ye perfect." Brigham Young speaks of perfection thus:—"The Lord God Almighty has decreed this principle to be the great governing

law of existence; and for that purpose we are formed. Furthermore, if man can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs; but the greatest intelligencies in existence can continually ascend to greater heights of perfection." Jesus taught the doctrine of continual progression. "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Here the Son plainly asserts his prerogative to follow in the footsteps and do the works of the Father, or works of a like nature. Are we not all sons of God? And will a benevolent parent show partiality to one son, permit him to tread the path to glory, and refuse the same boon to his other children? No! Jesus came to point the way to his brethren and sisters. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Here, then, it appears that the righteous will tread in the footsteps of Jesus, and be permitted to mount the ladder of exaltation after him, step by step, and to overcome as he has overcome, and sit at his right hand as he sits at the Father's.

Man rises high, as he supposes, in the scale of intelligence, in this life. But what is the low smattering of intelligence he can gain here, when placed in competition with that which we shall be enabled to amass when we have bodies capacitated to allow the full, free, and untrammelled development of the mind.

As before remarked, man has been enabled to bring to light, through study and research, many valuable and important truths, and to benefit society by his discoveries. But what knowledge man has now will not count as a drop in the bucket, compared with the vast ocean of eternity, when the Saints have power over the grosser elements. Fourteen tons of atmospheric pressure rest like a mighty incubus on the body of every full-sized man. Says P. P. Pratt on this subject—"Now, if it were possible to overcome the resisting elements, so as to increase the speed of conveyance for your body,—that is, if there were no resisting elements to be overcome, your will might dictate, and your body would move through actual space with the speed of light or electricity." And of a being having such power he thus speaks:—"Behold him as he speeds his way on the upper deep, and launches forth in the clear and boundless expanse bespangled with millions of resplendent orbs. He calculates his distance and regulates his course by observing the relative positions of those most familiar to him." Thus "planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended and cultivated." Who, then, shall tell the limits or prescribe the boundaries of such a being's mind. That gigantic mind and deeply-penetrating vision will then be enabled to see high and low, far and wide, in the boundless heights and depths of unfathomable immensity. Worlds and systems of worlds, "system after system will rise to view in the vast field of research and exploration! Vast systems of suns and their attendant worlds, on which the eyes of Adam's race in their rudimental sphere have never gazed"—these will all be understood—their manner of creation—their times and seasons of revolution. This, then, will be knowledge high as heaven, deep as hell; and as the faithful sons and daughters of God go forth and create more worlds and people them, so will the glory of the great Eloheim be continuously perpetuated, and his sons and daughters increase. And as cycles close, and more worlds are redeemed and glorified, and as they rise and new worlds are formed, so will the glory and knowledge, might and dominion of the faithful increase while eternity lasts. And as eternity's last day will never be ushered in, so the sun of glory, knowledge, and progressive intelligence will never set.

A new sect has been formed at Wurtemburg, under the name of "Friends of Jerusalem," and with the object of reconstructing the Temple of Jerusalem, so as to fulfil the prophecies. It has already sent out a commission to undertake the rebuilding of the Temple.

NECESSITY OF PRESENT REVELATION.

BY ELDER WILLIAM BAYLISS.

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."—Amos.

When we carefully look over the dispensations of the providence of God to his people, perhaps there is not another principle spoken of in the history of his dealings with the children of men of more importance than immediate or present revelation; for by it holy men in all ages have learned the mind of the Almighty in every point of view, both temporally and spiritually. In fact, without such a principle, men could not possibly have known anything, seeing that God is the fountain of light and the source of all intelligence. This being the case, mankind are indebted to him for everything they know.

And if we look at the Bible, that old record which gives the professing Christian world all the spiritual information they possess, we find that it gives us a great number of accounts respecting the Almighty and the means by which he has instructed the children of men on various occasions for their good; and we have a great many striking illustrations of the benefits derived from having such a principle in their possession; for by it they learned the various arts and sciences that flourished in the early ages of the world. It was the Almighty that taught our first parents how to till the earth, how to dress the garden, plant the trees, and sow the seeds that flourished in that beautiful garden which the Lord God made and placed his offspring in to enjoy. Not only did he teach them the art of husbandry, but, after the fall, when Adam and Eve complained of being naked, the Bible informs us that "the Lord God made coats of skins and clothed them." Afterwards, the earth became corrupt, so much so, that the Lord determined to deluge it. He instructed Noah, a righteous man, how to make an ark to save himself and family in. He gave him all the particulars—the height and depth, the length and width, and also what kind of timber he should use. Thus we discover how the art of ship-building came into existence, and also the great benefit of present revelation to the people; for Noah and his family were absolutely saved by it. Again, in the case of Sodom and the cities of the plain, we see how Lot and his family were saved by the revelations of the Almighty; and so might hundreds have been, if they had believed them.

Still following on, and taking a slight glance at things, we find the Almighty instructing Moses how to deliver Israel from Egyptian bondage, how to make the tabernacle, arrange all the furniture, make the ark of the covenant, overlay it with gold, make all the priests' garments, the font, and, in fact, giving all the necessary instructions relative thereto. Passing over a great number of events that transpired with the house of Israel, we find the Lord again giving instructions for that great work of art, Solomon's Temple. He instructed Solomon how to build the same, and of what kind of material it should be composed, and, in fact, gave all the necessary information from the foundation of it unto its completion. Thus we see that the Lord revealed the science of architecture to his people on earth.

Revelation has not only been beneficial in such things as these already named, but it was enjoyed by the house of Israel when going to war with the nations around them. The Almighty informed them when they should go against their enemies, and when they should not. He informed them, at the same time, when they should succeed and when they should be overcome. Thus in every respect, we discover that this heavenly principle is the very means by which all true intelligence has been obtained by the people of God, when led by Prophets and holy men.

Neither was it in what the world calls temporal things that this principle of present revelation was beneficial; for we also find that mankind have been indebted to the Almighty for all the intelligence they have ever received concerning heavenly, or what is called spiritual things; for we read that it was the Lord who first instructed the children of men how

they should approach him, and what kind of duties should be observed so as to be acceptable with him. He instructed Abel to offer the firstling of his flock, thus setting forth a type of the Divine offering that should be made in the person of his Son Jesus Christ. And again, we find him doing the same with Moses: he instructed him in all matters of burnt offerings and sacrifices of every kind, and in all the worship of God. Indeed, it was the only means by which the knowledge of the only true God was obtained and perpetuated on the earth.

We may also see the deplorable condition of the house of Israel when they fell into transgression and lost that heavenly principle of present revelation. Look at them in the days of Eli, when Samuel was called of the Lord; and again in the days of Saul, and in numbers of other cases related in the Bible and in the Book of Mormon. Look, again, at the divided condition of society when John the Baptist came, the forerunner of the Saviour, preaching repentance and remission of sins to the Jews. Oh the darkness that pervaded the minds of that once enlightened people! And why was it so? It was because the lamp of Divine revelation had ceased to shine amongst them. They had killed the Prophets and stoned them that were sent unto them, and God had left them unto themselves for a season, to try what they could do without him, or how they would manage with their own wisdom; and what was the result? Instead of light, they had darkness; instead of being full of knowledge, they were ignorant; instead of being united, they were divided; and all this because they had rejected the means of receiving intelligence from the proper source, and leaned to the traditions of their fathers: they had substituted human wisdom and learning for the revelation of God, and thus darkness pervaded the whole of the sectarian world; and the Saviour told them that they loved darkness rather than light, because their deeds were evil.

Having taken a glance at things as they existed in the days of the Jewish Prophets, and also when the Saviour came, we will turn our attention to our own day. And what do we find in this enlightened age of ours? Perhaps there is not another principle of the Gospel that meets with more opposition than "present revelation;" and yet, strange to say, the world almost universally make great pretensions to preaching the Gospel, and exclaim, "This is the day of Gospel grace!—the glorious blaze of Gospel day!—an enlightened age! The Gospel is now preached in its purity and fulness! Christianity is now in its full development!"

Such exclamations as these have often been heard from professing Christians; but, with all their pretensions and Bible reading, darkness covers the earth, and gross darkness the minds of the people; so much so, that the glorious light of truth appears to the world of mankind as a dark vision of the past. When the true principles of the Gospel, with its accompanying spiritual blessings, are presented, they meet with all kinds of opposition, and the Christian world declare that such things as inspiration, revelation, and other spiritual blessings of the ancient Gospel were merely intended to establish Christianity, and are now no longer needed.

They will readily admit that the Lord did speak to his people in ancient times by means of Prophets and inspired men—that he did occasionally send angels to visit, comfort, and instruct them; but the idea that he will do so again appears to them preposterous. In fact, they declare that everything necessary for the salvation of the human family is contained in the books of the Old and New Testament: and although God is represented in those very books as an unchangeable being, yet they say he will never again speak to his people, either by his own voice or by heavenly messengers, revelations, visions, dreams, or any supernatural agencies whatever, although these things were once enjoyed by those who obeyed the Gospel of Christ. In making such assertions as these, it is in effect saying that men are wiser without the Holy Ghost than with it.

The Saviour, when on earth, said, in his prayer to his Father, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It was comparatively an easy matter for the people to know Jesus when he was with them; but it was not being personally acquainted with Jesus that gave his disciples that knowledge, or else the *world* might have known him. That knowledge was obtained by revelation!

How did John, the forerunner of the Saviour, know him? The Spirit revealed to him, and the voice of God declared it, after he had baptised him, that Jesus was the beloved Son of God; and when Peter declared his true character, Jesus said to him, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

If, then, the Apostles themselves only knew their Lord by the revelations of his Father, how is it possible for mankind to know either the Father or the Son, when they discard the principle by which that knowledge is to be obtained? And how is it possible for us now to know him on any other principle or by any other means than present revelation?

When we look at the present divided state of the Christian world, with its multiplicity of opinions concerning God's being, perfections, and attributes, we find that, notwithstanding the many differences of opinion, all profess to gain a knowledge of God by reading the accounts given of him in the Bible. But if reading the Scriptures would give men a knowledge of God, we might have thought that a number of learned and pious Christian men would not have had to puzzle their brains for so many years to have made the grand discovery that he was an incomprehensible being, possessing neither body, parts, nor passions!

How indispensably necessary, then, is the principle of present revelation! It was by it that the foundation of the Church of Christ was laid; and if the "fathers" of the so-called Christian Church had been actuated by the same principle, and those who profess to have followed in their footsteps had been guided by it, instead of the present divided forms of Christianity, there would be throughout the religious world but "one faith, one Lord, one baptism, one God and Father of all, who is above all, and through all, and in all." But, alas! professed Christians are destitute of that heavenly principle, and consequently of that order of Church government which existed in apostolic times; and they are likely to remain so; for divine knowledge is not to be obtained in the halls and colleges of modern Christendom.

But are we left to despair? Verily, no. The Lord, according to his promise to our fathers in olden times, has remembered his covenant—has again burst the heavens, which have been as brass for centuries, and has revealed himself to his servants the Prophets of this our day,—first calling Joseph Smith, while he, like Samuel of old, was but a youth, but in whom dwelt a noble and God-like Spirit, and informing him that all men had gone out of the way—that the true Church of Christ was not on the earth, but that, if he would be faithful, he should be an instrument to lay the foundation of his Church again upon the earth—that Church and kingdom which will never be thrown down nor given to another people.

Joseph Smith possessed the heavenly principle of present revelation, and it was by it that he organized the Church with Apostles, Prophets, Evangelists, Pastors, and Teachers, for the work of the ministry and the edifying of the body of Christ, so "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive." It was by the principle of present revelation that he held communion with the Almighty, enjoyed the society of angels and holy men who had left the earth, told numerous things that should befal the Saints, organized the various quorums of the Priesthood, and thus fulfilled his mission on the earth, died a martyr to the cause, and passed behind the vail. By the same principle the Church still exists on the earth, being upheld and sustained by the Almighty; and it will continue to exist, and will grow and thrive till it becomes great and mighty and fills the whole earth.

Let us, then, as subjects of that kingdom, seek to honour its laws, uphold and sustain its officers, and in every way seek to honour and magnify our calling, never bringing disgrace on the holy Priesthood, or tarnishing that holy name by which we are called.

THE EARTHWORM.—The soil is almost alive with the common earthworm. Wherever mould is turned up, there these sappers and miners are turned up with it. They are, indeed, nature's ploughmen. They bore the stubborn soil in every direction and render it pervious to air, rain, and the fibres of plants. Without these auxiliaries, the farmer would find that his land would become cold, hard-bound, and sterile.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 664.)

[March, 1843.]

Sunday, 19th. Rode out with Emma and visited my farm; returned about eleven, a.m., and spent the remainder of the day at home.

D. B. Huntington started for Chicago, with a letter to Mr. Justin Butterfield, U. S. Attorney, concerning Orrin Porter Rockwell.

Received a letter from Elder P. P. Pratt, giving a synopsis of his mission to England since August, 1839, in which I find he has published, since April, 1841, (when the remainder of the Twelve returned home,) 1,500 "Hymn Books," 2,500 "Voice of Warning," 3,000 Tracts, entitled "Heaven on Earth," 3,000 copies of Elder Hyde's Mission to Jerusalem," 10,000 copies of "A Letter to the Queen," and some other works, and continued the "*Star*" monthly. He left England October 20, 1842, and, after a voyage of ten weeks, arrived in New Orleans, being ice-bound on the river; and having a dislike to the outlaws who govern Missouri, he wintered at Chester, Illinois. On the news of his arrival, he was warmly pressed to preach, which he did several times, and baptised two men in that place.

Sir James South, Sir John Herschel, and other astronomers in Europe have published notices of the sword seen in the heavens on the eve of the 10th and several successive evenings. They represent it as the stray tail of a comet, as no nucleus could be discovered with the most powerful instruments.

At Paris, M. Arago communicated to the Academy of Sciences, on the subject of the comet, that the observations of the astronomers were not complete, the nucleus not being discovered.

Monday, 20th. I rode out to see Hiram Kimball, with Mrs. Butterfield, about a deed for the Lawrence estate. Settled with Robert D. Foster, and gave him a note to balance all demands; and afterwards acknowledged about twenty deeds to different individuals, which occupied my time until about three, p.m.

A letter appears in the *Millennial Star*, giving particulars of the passage of the ship *Swanton*, from Liverpool, and arrival at New Orleans, loaded with Saints, in which the power of the holy Priesthood was manifested in the healing of the sick:—

"The steward of this vessel was so injured by a blow from one of the crew, that his life was despaired of; and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery, at twelve o'clock at night, he sent for Elder Lorenzo Snow; and by anointing him with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the Divine favour we will praise the God of Israel."

Tuesday, 21st. Was in the Office about nine, writing orders. About noon, started with William Clayton for Shokoquon. Dined at brother Russell's, and then resumed our journey to Libeus T. Coon's, sixteen miles, when I returned.

Wonderful signs have been seen in the heavens during the week.

"This night, about twelve o'clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Aurora and the rising Sun, Indiana, observed a great light in the sky, in the form of a serpent. It turned to a livid, bright red, deep and awful, and remained stationary among the stars for two or three minutes, and then in a gradual manner formed a distinct roman G: in about a minute-and-a-half, it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared."

Wednesday, 22nd, was spent in visiting my friends.

Elder E. D. Woolley writes from Westfield, Massachusetts, that he has baptised twenty and organized a Branch in Little River village.

Elder James Burnham died in Richmond, Massachusetts, aged 46. He had been on a mission to England and Wales about two years, and was then on a mission in the Eastern States, and, through excessive labour and exposure, brought on

quick consumption. He left a wife and several children to lament his loss.

Thursday, 23rd. Spent the day in visiting my friends.

At seven-and-a-half, a.m., the heavens exhibited a splendid appearance of circles, accompanied by mock suns. For further particulars, see *Times and Seasons*, page 151.

The sword has been seen for several nights past; also, on the opposite side of the horizon, a black streak about the size of the light one. While the one is as black as darkness, the other has considerably the appearance of the blaze of a comet; but it is not a comet, for it appears about seven o'clock, and disappears about nine.

Friday, 24th. I took a ride to Camp Creek; met brother Clayton; returned to Libeus T. Coon's, where we warmed for an hour, and then returned home.

In the evening, two teams arrived from Lima, loaded with provisions; also one load from Augusta.

The *St. Louis Republican* says:—

"At Point-a-Pitre, Guadaloupe, one of the West India Islands, 2,000 persons ran together in the public square, when the earth opened and swallowed the whole mass."

The papers report that General Napier, with 3,700 English troops, gained a brilliant victory over the Belochee army of 22,000 men, on the 17th ult.

Saturday, 25th. In the Office at eight, a.m.; heard a report from Hyrum concerning thieves; whereupon I issued the following

PROCLAMATION,

To the Citizens of Nauvoo:

Whereas it appears, by the republication of the foregoing proceedings and declaration, that I have not altered my views on the subject of stealing: And

Whereas it is reported that there now exists a band of deperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And

Whereas it is reported that the fear of the execution of the pains and penalties of their secret oath on their persons prevents some members of said secret association (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally-constituted authorities of the land:

Know ye, therefore, that I, Joseph Smith, Mayor of the city of Nauvoo, will grant and insure protection against all personal mob violence to each and every citizen of this city who will freely and voluntarily come before me and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto, in any manner. And I would respectfully solicit the co-operation of all ministers of justice in this and the neighbouring States to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A.D., 1843.

JOSEPH SMITH,

Mayor of said City.

Received a letter from Grand Master A. Jonas, requesting the loan of cannon, to celebrate the organization of the new county of Marquette, which I granted.

Also received a letter from U. S. Senator Young, with a bond for a quarter section of land.

I baptised Mr. Mifflin, of Philadelphia.

Issued a writ for the arrest of A. Fields, for disorderly conduct. He was brought in drunk about noon, and abused the Court. I ordered him to be put in irons till he was sober.

The High Council, with my brother Hyrum presiding, sat on an appeal of Benjamin Hoyt, from the decision of David Evans, Bishop; which was, that brother Hoyt cease to call certain characters witches or wizards, cease to work with the divining rod, and cease burning a board or boards to heal those whom he said were bewitched. On hearing the case, the Council decided to confirm the decision of Bishop Evans.

The *St. Louis Gazette* reports "an awful gale" within the last six weeks. 154 vessels were wrecked on the coast of England, and 190 lives lost; on the coast of Ireland, 5 vessels and 134 lives; on the coast of Scotland, 17 vessels, 39 lives; and on the coast of France, 4 vessels and 100 lives: value of vessels and cargoes, roughly estimated, $4,125,000.

The Thames Tunnel completed and opened for foot passengers, when 30,000 persons passed through the first day.

Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Pen-y-darran Branch, and ordained William Rees Davis, Priest, who commenced preaching in the Welsh lan-

guage, which caused opposition to increase and a considerable number to receive the Gospel. While he established that Branch of the Church, brother Henshaw supported himself by work in the coal mines.

Sunday, 26th. At home, the weather being too severe for meeting.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 23, 1858.

A PROPER SPIRIT.—We have already informed the Saints that reformation in their meetings is needed. Of none is this more true than of those set apart for the preaching of the Gospel. We should long before this have brought the matter forward, had not internal development and government absorbed general attention, coupled with the fact that public operations were for a time suspended. But now we feel strongly impressed to give the matter a thorough treatment and to urge on all concerned this needful reformation.

Experience teaches that no important movement can be brought about by a passing touch, but must be dwelt upon until the desired object is accomplished. Error after error must be cleared away, and proper view after view given, until a thorough understanding is obtained and necessary steps are taken to bring about the desired state of things. Besides this, it is also necessary, for the successful issue of any movement, that all concerned should be worked into its spirit, and given to drink deeply of its fervour.

While we are endeavouring to bring about an important object, we hope the Elders and Saints generally will, on their part, enter into the matter with a proper spirit—with honesty, goodwill, and earnestness. Each should endeavour to see his own error, profit by the experience of the past, and apply the counsel to his own case. All must enter into the matter with a Saintly goodwill, avoiding personal reflection, desiring only the general improvement and the advancement of the cause. They should take hold with an honest whole-heartedness, with the design to bring about an important object. Instead of any feeling hurt by their errors being touched, they should be glad that they are pointed out. Thankfulness for the opportunity of throwing away those errors and acting upon more advanced views should be their feelings; for such will not only tend to the general good, but also to their own exaltation, usefulness, and merit. If, on the other hand, they take offence, or be self-willed and tenacious in holding on to those errors, they will stand, not only in the way of the cause and general progress, but also in their own light. By acting thus, they will, as it were, dress themselves in unsuitable garments, which will make them appear ridiculous and somewhat resembling scarecrows. If, while others are advancing and entering into the matter with heartiness and goodwill, they take an opposite course and feel great tenderness for their own dignity rather than that of the cause, they will not only lower the dignity of our holy religion, but draw a not very flattering attention to themselves, and give rise to unpleasantness. Sustaining the dignity of the cause and showing our grand religion in its true character is the better way to exalt ourselves and sustain our own dignity. Instead of pulling down God and truth to their own level, noble minds will see the littleness of self, and desire to grow nearer to the Divine standard. To discover that the pinnacle is

much higher than the point which they have reached and to find that God and truth are much better than themselves will give to each increasing joy and confidence. With pleasure they will take all the imperfections and errors, and place them to their own account. They will be right glad to find that it is they that are ordinary and poor, but their dearly-loved religion very beautiful and rich. Too often, however, do men offer themselves as the embodiment of infallibility. They do not thereby make themselves appear more divine or infallible, but rather make the divine appear more human and imperfect. Let but a flaw be found in their works, or a hint be given that improvement can be made in *their* fields of labour, and they are touched to the quick, and bitterness and venom boil within. Sometimes, also, most excellent and valuable men will be thus affected, through a morbid sensitiveness. If a flaw is pointed out, improvement urged, the law of progress insisted upon, and broader views offered, they are painfully excited, and take it all as so much reflection upon themselves. Their morbid sensitiveness whispers to them that they are treated with contempt and held up as fools, and their works picked to pieces. At the same time, perhaps, they are much respected and valued by those whom they imagine are hitting at them. The flaws, also, might not be of their making, while imperfection is something naturally belonging to a probationary state; the enlargement of views, the result of experience; progressive development, the order of God's economy; and the urging of the law of progress, the duty of all the holy Priesthood. But their tender feelings receive every word upon such subjects with pain, and the absence of a garland of praise to their special glorification makes everything distasteful to them. As an antidote to this morbid personal sensitiveness, we advise such to obtain an extra quantity of sensitiveness for the wellbeing of the cause and love for the progressive nature of our grand, beautiful religion. This is necessary; for this is not the time for praise and self-glorification. The cause! the cause! is the theme of the present; and reformation and general advancement are the watchwords of the times.

Before entering further upon the important task before us of bringing about a thorough reformation of meetings, we have deemed it wise to urge upon all concerned the necessity of taking hold of the matter with honesty, earnestness, and goodwill, or, in other words, with "a proper spirit." That this "proper spirit" is indispensable to the bringing about of the desired state of things is certain; for, destitute of such a spirit, the process of reformation of meetings must necessarily be such as to touch to the quick the Priesthood and Saints generally. The undertaking will embrace the method and fitness of preachers, the subject and quality of discourses, the prayers and testimonies of officers and members, the proceeding of Councils, and the general conducting of all meetings All, therefore, will be included; and unless the proper spirit be entertained, personal feelings are liable to be wounded, and self-conceit offended. We believe, however, that reformation of meetings will be generally entered into with a good, thankful, and earnest spirit. The ground being thus far prepared, we will lead our readers more into the heart of the matter.

In the last number of the *Star* we called the minds of the Saints and Priesthood to their imperative obligations concerning the preaching of the Gospel. A glance was taken at the extent, grandeur, and fulness of the work of God, and also the knowledge and testimony which they have received concerning it touched upon. By the side of this was laid the importance of having presented to the world proper views of our holy religion and of the honest hearing of the wonderful things being brought to pass. In this appeared prominently the first great duty of every partaker of salvation. Preaching meetings were then brought forward as part of the principal means to accomplish the great end; and their general design was drawn out and their

genuine character stamped. Our progress, then, has naturally brought us to the following important question, namely—*Do our preaching meetings answer to their design, and show the character which properly belongs to them?*

This question deserves an answer, and we fondly hope to see the day when it will be satisfactorily answered by the reformed and advanced state of our preaching meetings. This question, though nothing more were said by us on that point, is significant and full of suggestions. It is a sermon in itself. For the present, we shall leave it with our readers to ponder over and digest. Let them study our editorial on "Preaching Meetings," and while marking the character and design there given to them, bring before their minds the present state of things. Then let *all concerned* in this part of the reformation ask, "Do our preaching meetings answer to their design, and show the character which properly belongs to them?" All those *not* concerned in this part of the work will please wait for similar questions suitable to themselves, which will follow in their order. Doubtless all concerned in the answering of the proposed question will be prepared with their answers when we return to the subject with our answers and remarks.

PUBLICATIONS OF THE CHURCH.

BY ELDER E. L. SLOAN.

"To do good is the duty of all" ought to be the motto of every Latter-day Saint; and with this beaming on my mind, I will endeavour to lay before my brethren a few hints upon a matter of vital importance to them, to me, and to all who bear the name of Saint. We have learned enough to know that if ever we attain the position we are all hoping and struggling for, it must be by progression, physically, morally, and mentally. To prepare us for the society of those exalted ones with whom we yet hope to associate, we must store our minds with useful knowledge, learn the will of God concerning us, and keep pace with the movements of that body of which we are individually members.

There are two general ways of communicating knowledge—by speaking and writing. For the first of these, the Priesthood, inspired by the Spirit of God, are qualified; and by their teachings, orally, we can learn very many of our duties, more particularly of a local character, suited to our individual requirements. For the second, the publications of the Church are fully prepared to teach us principle and doctrine, gradually unfold the grand panorama of the last days, place within our reach the revelations that have been and are being given, and, by making us acquainted with the predictions of the Prophets, prepare us for the "coming events," as in rapid succession they rise, and, opening up the ultimate destiny of the world, leave us free from doubt and anxiety regarding that future which is so dark and mystically shadowing to the world. The periodical or serial portion of these now stand first in order, as by them we are truthfully acquainted with God's workings, doings, and dealings with the children of men; and the momentous events that are rapidly transpiring are faithfully delineated as well as recorded, while their pages teem with the choicest counsels and teachings suited to our present progressive condition. Circumstances have transpired of such a character, that, of those available to us, there are now only the *Star* and the *Journal of Discourses*. These, the only publications of that class in Europe available to the English reader, are joyfully hailed by every Saint who has the true spirit of the work of God burning within him.

The importance of such a class of publications is clearly manifested by the vast amount of cheap serials that are being launched forth from the press, aided by the mighty power of steam, to satisfy the cravings of the masses. But these myriads

of more than useless sheets invariably pander to the vitiated tastes of their readers; accumulation of wealth being the first object in view with proprietors and editors, the advancement of genuine knowledge and truth being the last consideration of a venal and corrupt press. What are the imaginary troubles and adventures of some maudlin sentimental hero or heroine of romance to men and women who have the stern battle of life to face? What benefit do we derive from the namby-pamby tales, passion-struck ravings, and contortions of truth that crowd such pages? What equivalent blessings of light, knowledge, and moral culture do their producers award in return for the unbounded wealth they receive? All such are alike unworthy of the patronage of the Saints; and the pennies they throw away upon them would be better buried in the earth or cast into the mighty deep; for then they would not aid in strengthening the kingdom of darkness. See with what reluctance they make tardy concessions to the unequalled heroism of the Saints, when it is wrung from them, and how they gloss over the iniquitous persecutions they have suffered, while their pages are teeming with all manner of falsities against us; and ask yourselves if it is right to lend support to such sources of error and corruption, and if it is not iniquitous to do so and neglect that fountain of intelligence we possess weekly in the *Star* that shines with the light of heaven. If we carefully studied its contents, and made ourselves masters of the counsels and principles contained in it, we should be repaid a hundredfold for all its cost, even though we bestowed it upon some friend or enquirer after the plan of salvation. Well do I remember, when searching after truth, going some miles for works illustrative of the doctrines of the Church; and when a few *Stars* were loaned me, with what eagerness I devoured their contents, lying stretched upon my bed at the hour of midnight, and studying the principles contained in them as I read!

Very many of the Saints do not look upon the *Star* with that understanding of its importance which it demands, depending almost solely upon the Priesthood that more immediately lead them, never realizing that the Priesthood are drinking in intelligence from a source that is within their reach at so trifling a cost, and that if they perused it with the same eagerness and avidity as the leading Priesthood do, they would meet that Priesthood half-way in their duties, and, acquiring an extensive store of real knowledge, be enabled to magnify their own callings and lead others in the upward road that endeth in eternal glory, themselves walking by the light, not being blindly led. Of this class many take a *Star* because they see others take it, carry it home, and lay it aside. Ask them how they liked that beautiful editorial on "The Harvest and the Labourers," and they will quietly say they have never looked at it. Such persons profess the most profound respect for President Calkin when speaking of him, but virtually pay him the greatest disrespect by treating with such coolness his wise instructions. Nay, more, —they have never discovered that the pathway to glory is in the highway to knowledge, and that the Priesthood is upon the earth to lead and guide men and women *now*, that we may "live by every word that proceedeth out of the mouth of God."

What an interest do all the Saints take in the life and actions of our beloved and martyred Prophet! How they will hail with joy any one who has had the privilege of mingling in his society! And how they could sit for hours—aye, days, listening to his sayings being recited, or anecdotes of his life! But in man we have a being whose memory may play him false, who is liable to forget, and who looks upon everything according to his peculiar organization, while in the *Star* we have a silent witness of all the Prophet's life. His many acts for the salvation and exaltation of man are faithfully recorded, and his private thoughts laid before us, clothed in his own language. Even the secrets of the closet, sacred against the prying eye of curiosity, are there. The mute journal of his life, penned under his own inspection, lays bare, with unerring finger, the desires, prayers, hopes, anticipations, and strugglings of the greatest man that ever graced the earth, save the Son of God himself. But, further, in that eloquent record we have his public teachings, immensely important to us as progressive beings; and there, too, are the revelations from the courts of glory, that strike us with awe, while our hearts thrill with hosannas to God for all his lovingkindness towards his erring children.

I might dilate, dear Saints, upon the importance of other portions of the *Star*;

with equal truthfulness, quicken your desires by pointing to the ever-welcome news from "Deseret," or the chance of learning how the great work is progressing in different parts of the earth, through the letters received from the various Elders, and other matters connected with the important work in which we are individually engaged. But if you read the *Star*, you will know all this for yourselves. What I more particularly aim at is to prompt those who read it to testify and preach of its worth, that all may realize its importance, and that, changing an old couplet,

> Those may read who never read before,
> And those in turn who read now read the more.

To those of the Saints who are not in the habit of reading the *Star*, if this short address should meet their eyes—and I trust it may, through the instrumentality of those who do read it—I would say, you are and necessarily must be a long way behind in the progressive march of truth, and are weekly robbing yourselves of a mighty portion of the spirit of advancement, while you are not living up to your privileges.

As Saints, we profess to form the nucleus of a mighty empire overspreading the extended limits of the earth, whose giant arms shall grasp the poles, and whose noble breast shall stretch from torrid to frigid zones!—an empire that shall comprise within its mighty bounds the noblest, the wisest, and the best!—an empire whose provinces shall be the lands that now groan under the proudest sceptres wielded in the world. And of that empire, the Saints of God, who have faithfully trod the path of duty, stood firm in the trying hour, and filled themselves with knowledge from the eternal worlds, shall be the rulers, governors, legislators, and statesmen. If, then, you ever considered the exalted future of the latter-day kingdom and the bearing it would have upon the destinies of the world for a thousand years, you would have become painfully alive to the important truth that you were robbing yourselves of your privileges, raising a suicidal hand against your future greatness, and laying the axe at the root of your hoped-for exaltation, by carelessly and continually neglecting that medium of knowledge and intelligence weekly placed within your reach in the *Star*. As the ever-progressing kingdom of God changes its features, and new phases appear, in its inspired pages you will find instructions and counsellings to fit you for future positions and make you useful in your generation, by having your latent talents drawn out, cultivated, and properly applied.

Again, there are many of you who have families growing up of say three, six, or more children, who will soon be called upon to play a conspicuous part in the affairs of the age; yet you content yourselves in taking one *Star* and one *Journal* for the whole. Instead of such a course, you ought to teach your growing sons and daughters that, if they are earning money, they ought to supply themselves with these periodicals, that they may store their minds with the matter contained in them, and have them as a source of future reference. Look how eagerly we hunt back among the old volumes for something of importance—some doctrine, principle, or item of intelligence to be found there alone; and reflect that a few years will have the same effect with those now publishing; and while so reflecting, remove the difficulty of obtaining them by procuring them now. Many, too, could and should take more than one copy, if for nothing else than lending or bestowing, as they are a mighty engine in the hands of intelligent persons for doing good and spreading the principles of truth. Let them feel that while the editor is straining mind and intellect to bless us with the richest gems of knowledge, we should be steadily bent on sustaining him in his noble efforts.

A word, in conclusion, to all. There are many endowed with talents, who could exercise them to the benefit of all, by carefully putting together their ideas, whether in prose or verse, and forwarding them, the same as I do this, to the Office, there to be used to the best advantage, if found suitable. All should endeavour to carry into effect the saying that commences this address—"To do good is the duty of all," and thus do all the good they can in this respect as well as in every other, and sustain the periodicals of the Church by every legitimate means they can, with the fullest assurance that they are purchasing for themselves priceless blessings by keeping open the fountains of eternal knowledge that shall water the seeds of truth, till on its expanded branches we may climb into the presence of the Infinite, and be crowned with glory in the mansions of eternal bliss.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Liverpool, October 7, 1858.

Dear President Calkin,—I gladly embrace the present opportunity of giving you a brief sketch of my travels since my last letter, dated August 9. I have attended the following Conferences—namely, Norwich, Reading, Land's-End, Cheltenham, and Manchester. In addition to which, I have attended Priesthood meetings in the London Pastorate, and visited Birmingham and Paris in company with yourself. I have enjoyed much of the good Spirit, and can report the Conferences I have visited in good order and working well for the general interest of the kingdom of God, as their works testify to you at the Office month after month.

The Pastors, Presidents, and Travelling Elders are endeavouring, to the best of their ability, to practically observe the counsels imparted to them upon every subject. Yet there is room for improvement in several little matters—the circulation of the *Star*, for example. There are Conferences, numbering eight hundred members, who take 400 *Stars*; others, of five hundred members, who take 150. We find one or two honourable exceptions, where a Conference of 1,200 members sell 900 *Stars*. Still they might improve on that, with a little attention. The brethren should let this matter have their careful attention; not that we wish them to give large orders for *Stars* from the Office, and have them piled up in the Agents' hands, and thereby create another book debt; but the Saints should be taught the importance of becoming regular subscribers and of making a small deposit in advance, the same as if they subscribed to any other publication. I am very glad to see the old book debt getting beautifully less. The London Pastorate has reduced its book debt, during the past three months, the sum of £374 3s. 0½d. Several Pastorates have done as well as London in this respect, and deserve credit for the good work accomplished; and we must continue in the good work until our old enemy (the book debt) is fairly conquered.

The Penny Fund will now require the attention of the Priesthood. Much might be done by the Saints for their individual deliverance, by the saving of their pennies weekly; and as each Branch is now furnished with books for that purpose, it is to be hoped that the subject will be placed prominently before the Saints, and that they will cheerfully respond to the counsels of the brethren on this important subject.

The conducting of meetings has been lately brought before the Priesthood in the editorials of the *Star*. A reformation is really needed here; and I feel assured that the inspiration from on high has dictated the instructions given. We require to seek for the spirit of the meeting we attend. If for business, let business be done; if for testimony, exhortations, and practical teaching, let such be attended to; if for preaching, let the spirit of preaching be sought after. In all these things the spirit of progress is with the Priesthood, and your instructions will be observed by them to the best of their knowledge and ability. The Lord is blessing your labours in the British Mission. And that continued prosperity may attend your efforts for the upbuilding of our Father's kingdom, is the prayer of yours, very faithfully,

J. D. Ross.

PASSING EVENTS.

GENERAL.—A dreadful storm visited the Peninsular coast on the 26th ult., inundating many houses and other buildings, destroying ships, and damaging various kinds of property in all directions. The accounts from Naples have deepened in shade at every post: no man feels himself safe from arrest: the police often enter the houses of peaceful citizens at night, and carry off inmates from their agonized families; in the province of Salerno

alone there are 12,000 persons under the surveillance of the police, for political reasons. Advices from the province of Bagdad state that the tribes of that region are still in revolt, and that the army has been nearly decimated for want of provisions. A complete ministerial revolution has taken place in Persia: the situation of affairs is deplorable: the province of Azerbidjan has revolted, and that of Asherban has been invaded by the Turcomans, who have destroyed forty villages and carried off the inhabitants into slavery: a famine rages in Ksoracan, and Herat is surrounded by various hostile tribes. Intelligence from Hong-Kong states that in the punishment of the late outrage at Namtow, Gen. Van Stranbenzee, with 300 men, had sacked and burned the place. The steam-ship *Austria* was destroyed by fire on the 18th ult., on her way to New York: 471 persons on board perished.

AMERICAN.—A severe shock of earthquake was experienced at San Francisco on the 18th of August, which was followed by several others of less severity. New gold discoveries have been made on the Arkansas, on the heads of the Kansas, and on the south fork of the Platte, embracing an extent of country of more than 300 miles. The *Alta California* says that a fight had taken place between a party of Frenchmen and the Indians, in which ten Indians were killed, and that a general uprising of all the tribes was anticipated: great excitement prevailed. A fire took place at the town of Indian Diggings, in El Dorado county, on the night of the 27th August, by which the entire business portion of the town was consumed. The number of United States troops in Texas and Arizona is represented to be quite inadequate to the present emergency. Hostilities have commenced in Oregon and Washington against the Indians. Gen. Castilla has been elected President of Peru. Captain Marcy arrived at Washington from Utah on the 23rd ult.

VARIETIES.

A TRUE PROVERB.—A Chinese proverb says, "A lie has no legs, and cannot stand; but it has wings, and can fly far and wide."

THE French *Medical Gazette* states that charcoal has been discovered to be a cure for burns. Lay a bit on the burn, and the pain will cease: in an hour the wound will heal.

A YOUNG MAN, the other day, while carrying home a cradle which he had just purchased, was met by a friend of his, an old maid, who, laying her hand on the wicker cradle, remarked, "Ah, John, this is the fruit of matrimony!" "Oh, no," replied he; "the fruit is at home: this is only the fruit-basket!"

FACTS FOR THE CURIOUS.—If a tallow candle be placed in a gun and shot at a door, it will go through it, without sustaining injury. If a musket-ball be fired into water, it will not only rebound, but be flattened as if fired against a solid substance. A musket-ball may be fired through a pane of glass, making the hole the size of the ball, without cracking the glass: if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate.

THE EXACT COACHMAN.—In an action in the northern circuit against the proprietors of the Rockingham coach, the coachman was called and warned by the cross-examiner that he must give a precise answer to every question, and not talk about what he thought the question meant. The examination proceeded. "You drive the Rockingham coach, do you not?" "No, sir, I do not." Why, man, did not you tell my learned friend so this moment?" No, sir, I did not." "Now sir, I put it to you once more: Upon your oath, do you not drive the Rockingham coach?" "No, sir," replied the coachman, unabashed; "I drive the *horses*."

FATE OF THE ANCIENT SAINTS.—History records the following:—"St. Matthew suffered martyrdom, or was put to death by the sword, in the city of Ethiopia; St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired; St. Luke was hanged upon an olive tree in Greece; St. John was put into a cauldron of boiling oil at Rome, and escaped death; he afterwards died a natural death at Ephesus, in Asia; [Query!] St. Peter was crucified, head downwards, at Rome; St. James the Great was beheaded at Jerusalem; St. James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club; St. Philip was hanged up against a pillar at Hieropolis, a city in Phrygia; St. Bartholomew was flayed alive, by the command of a barbarous king; St. Andrew was bound to a cross, whence he preached till he expired; St. Thomas was run through the body with a lance, near Malibar, in the East Indies; St. Jude was shot to death with arrows; St. Simon Zelotes was crucified in Persia; St. Matthias was stoned and then beheaded."